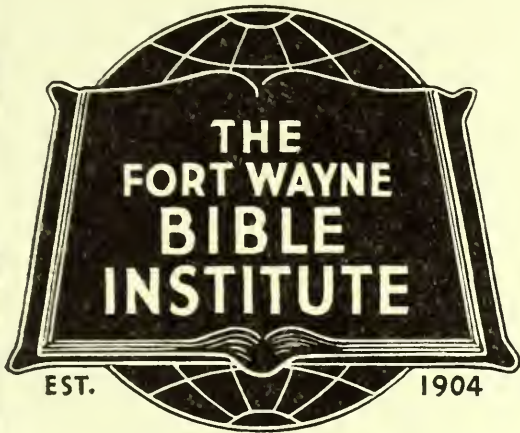


"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

MARCH, 1938

SIR WALTER SCOTT ON INSPIRATION

GIVE HEED TO READING

Rev. Harvey Mitchell

REVIVALS: MEANS AND METHODS

Rev. John Greenfield, D.D.

TRUE SPIRITUAL COMMUNION AND WORSHIP

Rev. C. H. Mackintosh

A BIBLE STUDY: GALATIANS

B. F. Leightner

THE FIELD IS THE WORLD

GOD IS OUR HOME

H. S. Miller, M.A.

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THE GRACE OF HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel in secret before my Father, and be at peace as in a deep sea of calmness when all around and above is trouble.

ANDREW MURRAY.

*Faith is the eye that sees the invisible—
Faith is the ear that hears the inaudible—
Faith is the hand that grasps the intangible—
And shouts, I know, O God, that Thou art there.*

DR. E. J. BULGIN.

THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

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Number 6

GOD'S ETERNAL PURPOSE

"According to the eternal purpose which he purposed in Christ Jesus our Lord . . . wherefore I desire that ye faint not at my tribulations for you, which is your glory" (Eph. 3:11, 13).

Paul was in prison at Rome. The monster Nero was on the throne. Persecution of Christians was growing. Stirring and profound events were shaking the very foundations of the empire. How much the well informed Apostle might have written of these momentous events to the Ephesian Christians hundreds of miles away! Certainly he was sensitive to the pulsations of political and social currents of his day.

And yet the amazing fact stands out that he was so occupied with transcendent realities that he barely mentioned the events of time. He merely asked his readers not to be alarmed at his imprisonment; what suffering he endured would even work out for their glory.

What was this absorbing idea that engaged the imprisoned apostle and thrilled his whole being to adoration and praise as he penned the Ephesian letter? It was the culmination of *God's eternal purpose*. Again and again we trace the progress of thought in this letter from God's purpose in eternity past into the time-events of the Cross and the experiences of grace, on to the threshold of the ages to come. There is seen the church at one with Christ; a divine creation to exhibit the "exceeding riches of his grace." The angelic hosts of the universe see in the church the manifold wisdom of God.

Thank God, we who live in this turbulent age may also be partners in a program whose fulfillment is not conditioned by the passing ripples on the surface of time. Capitalism may fail. Our civilization may be destroyed. The forces of unrighteousness may appear to be in the ascendancy, but *God's purpose will be fulfilled!* In spite of all the chaos and strife of earth, the orderly plan of a sovereign God goes on to its consummation in glory!

Sir Walter Scott on Inspiration

Are the speeches of Satan, the sayings of bad men, and the sermons and parables of our Lord, *all* equally inspired? Undoubtedly. Inspiration applies to what is *written*, not to what was said or done. Bad men were not inspired by God to say bad things, but the written record of them is inspired. Then is it inspiration of thought or word that we have in Scripture? It is verbal or word inspiration that we insist upon. What says David? "The *words* of the Lord were in my tongue." "All Scripture is given by inspiration of God." Now Scripture, or writing, is composed of letters and words, and it is the *writing* which is inspired, or God-breathed. Again, "Which things we speak," in chosen language of our own? Nay, but in "*words . . . which the Holy Ghost teacheth.*" Were it inspiration of thought, leaving it to the writer to employ his own language, then what certainty would we have that we possessed the very truth in its absolute exactness as given by God? It *must* have been verbal inspiration with the Old Testament prophets, for they wrote as moved by the Spirit of God, things that they did not themselves understand, hence they had afterwards to search their own writings to find out the meaning of what they had committed to parchment or paper (I Pet. 1:10-12). Inspiration gives us the certainty of what was revealed.

Some have difficulty in reconciling the human element with inspiration, and thus raise difficulties as to "the style of the Holy Ghost." We see not the slightest difficulty here. The Spirit of God is sovereign in His choice of instruments. He has no style. He has caused the powerful *mind* of Paul to be revealed in his writings, as also the warm *heart* of John in his. The Spirit uses the human vessel, holds it, controls it, shapes it, guards it in the certain communication of truth, yet not so as to shut out the individuality and character of the person.

But enough. We are as certain that we have the Word of God in our English Bible as that the sun shines in the heavens. What other book but the Bible can explain the riddle of the moral confusion which everywhere exists? What other book has changed thousands of drunkards, wife-beaters, blasphemers, thieves, and the scum of society into God-fearing men and women, turning their once wretched homes into paradise? Could Shakespeare do this? Could Tom Paine's "Age of Reason" accomplish these things? No, No! We will grasp our Bibles more firmly than ever, and refuse, absolutely refuse, to part with them at the bidding of men, however learned they profess to be. The logic of facts is against them. It is the only book which is a revelation of God and *from* God. It is the only book which meets the longings of our nature, which satisfies and rests the conscience. We know a knife because it cuts; we know the Bible is the Word of God for it pierces (Heb. 4:12). We are willing to give up our Bibles when they are prepared to give us a book *as* good, for better they cannot. The struggle is an earnest one. The conflict thickens. The attacks of the enemy are numerous and diversified,

(Continued on page 7)

Give Heed to Reading

By REV. HARVEY L. MITCHELL

This was the counsel given by the Apostle Paul to the young preacher Timothy. Sound advice it is, whether we understand it to mean private study, or public reading. The latter appears to be what the Apostle had in mind, for the preachers of his day had access to few if any books other than the Scriptures, and consequently their studies were limited. Moreover, the people of their congregations did not generally own Bibles, but were dependent for their knowledge of the Scripture upon the public reading of the Word. It will be good for the modern preacher, however, to apply this exhortation to both sorts of reading.

Private Reading

What shall I read? First and most of all, read your Bible. No book of devotional character is so rich in soul food as the Word of God itself. And no commentary or exposition can take the place in sermonizing of personal research in the Bible. "Get it down and sweat over the text yourself. That is my method," says G. Campbell Morgan. After doing this one may well consult other reliable authorities for additional light. We should be grateful to the Holy Spirit for using these favorite expositors to pass on to us the treasures of the Word. But let us remember that the same Spirit has something to reveal to us personally if we will only let Him.

Should a Christian indulge in light reading? This is a question we have to answer for ourselves. A certain amount of such reading often serves as a mental relaxation. There are available many books of religious fiction which do not require laborious study, and which furnish practical application of Scriptural principles in an entertaining manner. Every library may properly include at least a few of these. The Christian minister may also give some time to reading secular literature and periodicals, if they are kept in strict subordination to the things of most importance. From sources of this kind some valuable illustrations may be gleaned.

How shall I read? Upon one's answer to this question hangs much of the efficiency and benefit of his reading. No set of rules can be laid down which will be best for every reader. Yet for the most of us these may prove helpful. First, cultivate the ability to read with speed. Do not allow the eyes to rest upon each word separately, but learn to grasp in a single glance whole groups of words. Allow the organs of speech to be perfectly quiet, for any attempt to vocalize, or even to shape the lips or tongue without a sound, will retard your reading. To develop this ability, take any book of comparatively easy reading and time yourself while you read one page at your usual rate. Then try to reduce the time for the next page, and so on.

The most of us read too slowly. When we begin to speed up, we shall easily see the benefits of a faster rate. We shall find that our minds are kept to the text, whereas they used to wander far afield while waiting for our eyes to give them something more to think about. We

shall get a clearer synoptic view of the things we read because we shall be relating the various parts together within a shorter time. The volume of our reading will be increased, or the time decreased, or both. It is not wrong to use speed in reading the Bible, for this will give one a better understanding of whole chapters or books than he could ever gain from minute, exegetical reading.

Having passed rapidly through a book, one may easily determine whether or not it is worthy of more careful perusal. If it is, then he may apply the second suggestion, to read carefully. Now he is ready to search for details, and takes time to meditate, and to gather other thoughts which bear upon the subject in hand. In reading the Scriptures be sure to approach them with an open mind. Let them speak for themselves, instead of trying to crush them into the frame of some preconceived outline or doctrine.

Now, when shall I read? That depends. If the reading is light and entertaining, almost any time will do. But if one wants to study, he had best select a time when his mind and body are fresh and rested, and when he will be least likely to be interrupted. But since none of us is able always to find ideal conditions, let us seize every opportunity to develop the mind and spirit by reading profitable books and articles.

Public Reading

This is likely what the Apostle meant when he wrote to Timothy. Remembering that it was the Scriptures the young minister would be reading in public, and that his hearers for the most part had no other way to receive God's Word, we can see the importance of this advice. And after listening to the public reading of the Word as it is done by some present day ministers, we may also see the value of reiterating the exhortation. No other book is so worthy of being properly read as the Bible, and yet none is so mistreated by those who give it public utterance. Surely everyone is eager that his Scripture reading shall be of spiritual value to his hearers. Then let us consider some of the things to which a good reader will give attention.

1. Mechanical details. Watch the posture. Stand erect, on two feet, head up and chin held in. Hold the book in one hand, preferably the left, high enough that the voice will carry straight toward the people instead of falling into the front of your coat, but not so high as to hide your face from the listeners. Be natural. Be at ease. Avoid striking a pose. Try to get away from all muscular or nervous tension. Breathe deeply, using the diaphragm to expel the air from the lungs. Practice this at home, driving all the breath from the lungs with an upward push of the diaphragm while the chest is kept up and extended, and then allowing a fresh breath to rush in automatically.

2. Enunciation. Pronounce every word distinctly. Actually use the lips and the tongue for this. Get away by yourself and practice greatly exaggerated movements of these organs. Standing in front of a mirror will make this exercise more entertaining. Be careful to sound the final consonants of every word. Those that seem to require special attention are *t*, *p* and *d*. Don't leave your hearers thinking you said lie for light, or key for keep, or guy for guide.

3. Punctuation. To fail to observe the punctuation marks often obscures the sense of a passage entirely. It is said that a certain minister was once handed this request for prayer: "William Green having gone to sea, his wife desires the prayers of the congregation for his safety." In reading it aloud the preacher misplaced that one comma, and it sounded like this: "William Green having gone to see his wife, desires the prayers of the congregation for his safety."

4. Speed. Shall Scripture always be read at a slow, set rate? You can answer this for yourself by looking at John 14 and Acts 16:25-34, and determining whether these two passages should be read alike. What will slow, deliberate reading do to the latter selection? How would you speak if you were telling this story in your own words? Yet perhaps the most of the Bible is better read slowly. Pause occasionally after some particularly important phrase. Observe the "selah" in the Psalms with a pause, but do not pronounce the word. "Selah" is the same as a rest in music, and is not to be vocalized. Note also the dramatic value of a sudden break, called an aposiopesis, as in Ex. 32:32.

Practical Suggestions

First, use care in the choice of the passage to be read. Be sure that it will be edifying to those who hear it, and that they will understand the context, or setting of the passage before it is read. You need not be guided by chapter or verse divisions in choosing the portion to be read, for these are not always where they belong. You wouldn't think of stopping at the end of Acts 21. And the last verse of Matt. 16 makes much better sense if it is read along with the beginning of chapter 17. If you were planning to begin reading at Mark 3:20 you would most properly start at the middle of verse 19.

Second, familiarize yourself thoroughly with the passage to be read. Make sure you have caught its general theme and atmosphere. Look up the pronunciation of any words that are strange to you. It will add to the effectiveness of your reading if you are able to glance away from the page once in a while, provided that when you do it, you look at the people and not into the air or out the window.

Third, treat the Word of God with the reverence it deserves. Avoid a light, flippant tone of voice, or the skipping of words as you read. Avoid also every semblance of a sing-song, monotonous manner. It is positively disrespectful to read the Bible in the same style that the average school girl recites "Twinkle, Twinkle, Little Star." Give your hearers the impression that what you read is worth hearing. Believe it yourself. And do all you can to make it so.

SIR WALTER SCOTT ON INSPIRATION

(Continued from page 4)

but the point aimed at is the existence of the Bible itself. To be forewarned is to be forearmed.

The Bible is life's chart through our tangled pathway; it leads us on and on, up to the gates of pearl, yea, inside the jasper walls of the heavenly Jerusalem, where we will go out no more for ever.

Revivals -- Means and Methods

By DR. JOHN GREENFIELD, Moravian Evangelist

(Address given in Bible Institute Chapel)

I am very anxious to say something to encourage you all to become soul-winners, and it seems to me that the best text that I can give you to express what I want to say is the word that Jesus Himself used in talking to those whom He wanted to carry His Gospel "into all the world." In Matthew 4:19 we read, "And He saith unto them, follow me, and I will make you fishers of men."

When a young Scotch preacher, Horatius Bonar, began his ministry, he said he wanted to be a soul-winner, and in order to be one he asked Jesus to show him how to win souls, and Jesus told him to do just as He had done. And then he studied his Bible to find out how Jesus preached. He wanted to know especially how Jesus preached His first sermon. It was not found in Matthew, but in John's Gospel, the third chapter. That's the first reported sermon that Jesus preached. And so Bonar preached as Jesus had preached and people were converted. The first thing he began preaching was, "*Ye must be born again.*" That was the sum and substance of his message and people were converted. Bonar became known as a great evangelist as well as Scotland's great hymn writer.

Let us hear this story from the lips of Horatius Bonar himself. Speaking of his great ministry in Kelso, Scotland, which began in November, 1837, he said: "I found here plenty of work, plenty of workmen, and plenty of sympathy—zealous elders, zealous teachers and zealous friends. The keynote which I struck was '*Ye must be born again,*' and that message found its way into many hearts. It repelled some, but it drew many together in what I may call the bond of regeneration; and I may here ask: 'Do we, *with sufficient energy and point,* proclaim that solemn truth with which our Master's ministry began, and without which all religion is hollow and superficial?' 'Except a man be born again he cannot see the Kingdom of God.' And may not the feebleness and want of suc-

cess, of which many of us have reason to complain, be traced to a *lack of distinctness and precision* in our announcement of this momentous message? *Certainly that word did run and was glorified.*"

Dr. James M. Buckley once said that he had not heard a sermon on the new birth in twenty years. He was Methodism's greatest editor. John Wesley for fifty years preached seven times every year on the text, "*Ye must be born again.*" When asked why he preached so often on it, he answered, "*Because you must be born again.*" Take the third chapter of John as the model of your life for soul-winning.

I got the following from a German preacher when I was over in Germany fifty years ago. He took three texts in John's Gospel, third chapter, and his theme was "The Three-fold or Essential MUSTS":

1. "*Ye must be born again.*" John 3:7.
2. "*The Son of Man must be lifted up.*" John 3:14.
3. "*He must increase, but I must decrease.*" John 3:30.

John Wesley and the New Birth

John Wesley and George Whitefield were right. Whitefield said that when he came to Boston where thousands were converted to Christ, there were twenty ministers who found out that they had never been born again. Well, that happens everywhere. People are finding out that they have never been born again. Ministers will find it out. John Wesley came to America to find it out.

Wesley gives this account of his conversion, which Methodists are celebrating today. He was in a little Moravian prayer meeting where one of Martin Luther's sermons was being read. It was May 24, 1738. Wesley testified: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, *I felt my heart strangely warmed.* I felt I did trust

in Christ, *Christ alone*, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley's spiritual father was a Moravian missionary, Peter Boehler, nine years younger than Wesley. What did this man preach which led two such great men as John and Charles Wesley to Christ? Boehler himself tells us: "The English people made a wonderful to-do about me; and though I could not speak much English, they were always wanting me to tell them about our Saviour, His Blood and Wounds, and the Forgiveness of Sins." When Boehler left England to go to the Indians in North America, John Wesley wrote the following in his journal: "Peter Boehler left London to embark for Carolina. Oh, what a work hath God begun since His coming into England! Such an one as shall never come to an end, till heaven and earth pass away." Those great evangelists and soul-winners, who enjoyed a perpetual revival, preached the *New Birth* and the *Blood of Jesus*.

Christmas Evans was one of the world's greatest revival preachers. Under his ministry in Wales many thousands were converted. D. L. Moody valued the sermons of Christmas Evans above all other similar productions. When the great Welsh preacher was on his deathbed he said to a brother minister: "I am leaving you. I have laboured in the sanctuary fifty-three years, and this is my comfort, that I have never laboured *without blood in the basin*." Some modern preachers never mention the "*precious blood of Christ*." They themselves as well as their sermons, suffer from spiritual "*pernicious anemia*." They are bloodless and therefore lifeless. Under their devitalized ministry there are no conversions, no revivals. We have never forgotten the words spoken to us nearly half a century ago by our dear old Sunday school teacher as we were leaving our home to take charge of our first congregation: "*Preach the blood! There is nothing the devil is so afraid of as the blood of Jesus*." Truly we too must "*overcome him by the blood of the Lamb*." We must do all in our power to bring everybody to Jesus who loves them and will "*wash them from all their sins in His own blood*."

Conversion of Spurgeon

Charles Haddon Spurgeon, the greatest Baptist preacher of modern times, was converted in a little Methodist chapel when fifteen years of age. Seven years later, when preaching to thousands in London, he said: "I sometimes think I might have been in darkness and despair now had it not been for the goodness of God in sending a snow-storm on Sunday morning when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach. The text was, "*Look unto me, and be ye saved, all the ends of the earth*." Then the good man followed up his text in this way: "Look unto me; I am sweating great drops of blood. Look unto me; I am hanging on the Cross. Look unto me; I am dead and buried. Look unto me; I rise again. Look unto me; I ascend; I am seated at the Father's right hand. Oh, look unto me, look unto me." Then he shouted as only a Primitive Methodist can shout: "*Young man, look to Jesus Christ!*" I did look. There and then the cloud was gone; the darkness had rolled away and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the *Precious Blood of Christ*, and I can truly say:

"E'er since by faith I saw the stream,
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

"Dear dying Lamb, Thy precious Blood
Shall never lose its power;
Till all the ransomed church of God
Be saved to sin no more!"

It was thus through such preaching of Christ crucified, His atoning Blood, His healing wounds, His life-giving death and resurrection, that one of the greatest soul-winners in the history of the Christian Church was himself saved and by means of which he helped to save millions of his fellow men.

Revival Methods

Now in closing, let us very briefly con-

sider REVIVAL METHODS.' As far as we are aware the Bible does not prescribe or suggest any particular method. The Holy Spirit makes His own methods in every genuine heaven-sent revival. Modern methods, such as trail-hitting, card signing, the mourner's bench, the inquiry room, etc., etc., have all had their day. The great revivals under Wesley and Whitefield, Zinzendorf and Luther seem to have been attended with no methods at all. In one week Whitefield is said to have received more than one thousand letters from persons under deep conviction of sin. Moody's favorite method was the inquiry room where seekers could be personally dealt with and in most cases prayed with.

All true evangelists are very careful to warn seekers after salvation not to look to or depend upon any man-made method. That great soul-winner, the mother of the Salvation Army, Mrs. Catherine Booth, has well sounded the following warning: "*Do not tell anybody they are saved. I never do. I leave that for the Holy Spirit to do. I tell them how to get saved. I try to help them to the way of faith. I will bring them up as close as ever I can to the blessed broken body of their Lord, and I will try to show them how willing He is to receive them; and I know that when they really do receive Him, the Spirit of God will tell them quickly enough that they are saved. He will not want any assistance about that.*" The great danger with so-called revival methods is that seekers consider themselves converted and born again because they have gone to the altar or shaken hands with the evangelist. The result is often a very superficial or spurious conversion, with no real conviction of sin, no "blessed assurance" of salvation, no separation from the world, no sacrificial life and service.

The great Apostle to the Gentiles has as his life motto: "*That I might by all means save some.*"

I don't want to sit in judgment on any methods, for God has used many methods. Sometimes a method becomes *outworn*, and God will devise a new method. Some soul-winners of the past had no methods at all—they simply preached "*Ye must be born again,*" and people began to cry for mercy right in their seats—as we

heard before about Brainerd and the great outpouring of the Spirit while he was preaching. You don't need any methods at a time like that. Just talk to them and help them pray their way through to Christ.

We have just come from North Carolina. A revival there started many years ago. A certain Moravian minister was reading about the revival 150 years previous and prayed, "Lord, we are only celebrating; now *give us the experience.*" He shut himself in his study and prayed all afternoon and all night. He gave himself over to fasting and prayer just like Brainerd. The next night at two o'clock a knock came at the door. A merchant of the town came and asked, "Can't you help me get pardon and peace?" They prayed until the morning light broke and salvation came to his soul. People came to him and said, "We must have a meeting every night." He was not a great preacher but he was mighty in prayer and he prayed down revivals in every church he served.

Charles G. Finney was a powerful preacher, but he was still more powerful in prayer. Sometimes, like Brainerd, he spent whole days and nights in prayer.

If we pray much we will get our message. If we pray much we will receive power to deliver it. If we pray much the Holy Spirit will guide us in using the right methods as He did Philip, Paul, Spurgeon and Moody.

FAITH

Somebody asked if the task was hard.

And Faith with a smile replied:

"The task may be hard,

But I'll follow my LORD,

And I know HE will stay by my side."

Somebody said, "But the goal is dim";

But Faith with rare courage replied,

"The goal may be dim,

Yet I'm trusting in HIM,

And I know HE will with me abide."

Somebody said, "But the path is dark;
Even one step I scarcely see."

With a smile in her eye,

Faith made this reply:

"Thy GOD will be close to thee."

—AUTHOR UNKNOWN.

True Spiritual Communion and Worship

By C. H. MACKINTOSH

"Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place His Name there.

"Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the Land of Egypt in haste." (Deut. 16:2, 3).

Unleavened bread is the type of that holiness of heart and life so absolutely essential to the enjoyment of true communion with God. We are not saved by personal holiness; but we are saved to it. It is not the ground of our salvation; but it is an essential element in our communion. *Allowed leaven is the death-blow to communion and worship.*

We must never, for one moment, lose sight of this great cardinal principle in that life of personal holiness and practical godliness which, as redeemed by the Blood of the Lamb, we are called, and bound and privileged to live from day to day, in the midst of the scenes and circumstances through which we are journeying Home to our eternal rest in Heaven.

To Speak of Communion and Worship

while living in known sin is the melancholy proof that we know nothing of either the one or the other. In order to enjoy communion with God or the communion of saints, and in order to worship God in spirit and in truth, we must be living a life of personal holiness, a life of separation from all known evil. To take our place in the Assembly of God's people, and appear to take part in the holy fellowship and worship pertaining thereto, while living in secret sin, or allowing evil in others, is to defile the Assembly, grieve the Holy Ghost, sin against Christ, and bring down upon us the judgment of God, who is *now* judging His House and chastening His children in order that they may not ultimately be condemned with the world.

All this is most solemn, and calls for the earnest attention of all who really desire to walk with God, and serve Him

With Reverence and Godly Fear.

It is one thing to have the doctrine of the type in the region of our understanding, and another thing altogether to have its great moral lesson engraved on the heart and worked out in the life. May all who profess to have the Blood of the Lamb sprinkled on their conscience seek to keep the feast of unleavened bread. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8).

But what are we to understand by "the bread of affliction"? Should we not rather look for joy, praise and triumph, in connection with a feast in memory of deliverance from Egyptian bondage and misery? No doubt, there is

Very Deep and Real Joy,

thankfulness and praise in realizing the blessed truth of our full deliverance from our former condition, with all its accompaniment and all its consequences. But it is very plain that these were not prominent features of the paschal feast; indeed, they are not even named. We have "the bread of affliction," but not a word about joy, praise, or triumph.

Why is this? What great moral lesson is conveyed to our hearts by "the bread of affliction"? We believe it sets before us those deep exercises of heart which the Holy Ghost produces by bringing powerfully before us what it cost our adorable Lord and Saviour to deliver us from our sins and from the judgment which those sins deserved. Those exercises are also typified by the "bitter herbs" of Exod. 12, and they are illustrated, again and again, in the history of God's people of old who were led, under the powerful action of the Word and Spirit of God, to chasten themselves and "afflict their souls" in the Divine Presence.

We would, very earnestly, commend to

the serious attention of the Christian reader the whole line of truth indicated by "the bread of affliction." We believe it is much needed by those who profess great familiarity with what are called the doctrines of grace.

There Is Very Great Danger,

especially to young professors, while seeking to avoid legality and bondage, of running into the opposite extreme of levity—a most terrible snare. Aged and experienced Christians are not so liable to fall into this sad evil; it is the young amongst us who so need to be most solemnly warned against it. They hear, it may be, a great deal about salvation by grace, justification by faith, deliverance from the law, and all the peculiar privileges of the Christian position.

Thousands of the Lord's beloved people spend all their days in darkness and legal bondage, through ignorance of those great foundations truths.

But, while all this is perfectly true, there are, on the other hand, many—alas! too many who have

A Merely Intellectual Familiarity with the principles of grace but—if we are to judge from their habits and manners, their style and deportment—the only way we have of judging—who know but little of the sanctifying power of those great privileges—their power in the heart and in the life.

In a word, then, we believe there is a deep and urgent need amongst us of those spiritual feelings and affections, those profound exercises of soul which the Holy Ghost would produce by unfolding to our hearts the Sufferings of Christ—what it cost Him to put our sins away—what He endured for us when passing under the billows and waves of God's righteous wrath against our sins. We are sadly lacking—

In that Deep Contrition of Heart

which flows from spiritual occupation with the sufferings and death of our precious Saviour. It is one thing to have the Blood of Christ sprinkled on the conscience, and another thing to have the death of Christ brought home, in a spiritual way, to the heart, and the Cross of Christ applied, in a practical way, to our whole course and character.

How is it that we can so lightly com-

mit sin, in thought, word, and deed? How is it that there is so much levity, so much unsubduedness, so much self-indulgence, so much carnal ease, so much that is merely frothy and superficial? Is it not because that ingredient typified by "the bread of affliction" is lacking in our feast? We cannot doubt it. We fear there is a very deplorable lack of depth and seriousness in our Christianity. There is too much flippant discussion of the mysteries of the Christian faith, too much head knowledge without the inward power.

All this demands serious attention. We cannot shake off the impression that not a little of

This Melancholy Condition of Things

is but too justly traceable to a certain style of preaching the Gospel, adopted, no doubt, with the very best intentions, but none the less pernicious in its moral effect. It is all right to preach a simple Gospel. It cannot, by any possibility, be put more simply than God the Holy Ghost has given it to us in Scripture.

All this is fully admitted; but, at the same time we are persuaded there is a very serious defect in the preaching of which we speak. There is a want of spiritual depth, a lack of holy seriousness. In the effort to counteract legality, there is that which tends to levity. Now, while

Legality is a Great Evil, Levity is Greater. We must guard against both. We believe grace is the remedy for the former, truth for the latter; but spiritual wisdom is needed to enable us rightly to adjust and apply these two.

On the other hand, if we find a person going on in a light, airy, unbroken condition, using very high-flown language about grace, talking loudly against legality, and seeking, in a merely human way to set forth an easy way of being saved, we consider this to be a case calling for a very solemn application of *truth* to the heart and conscience.

We greatly fear there is a vast amount of this last named element abroad in the professing church. To speak according to the language of our type, there is a tendency to

Separate the Passover from the Feast

(Continued on page 14)

GALATIANS

By REV. B. F. LEIGHTNER

Divine Sonship and Its Rights, 3:26-4:7

In the preceding discussion it was learned that "the law was our schoolmaster unto Christ." Lange points out that the Greek for "schoolmaster" here means a faithful slave entrusted with the care of a boy from his tender years until he is considered able to be responsible for himself. The pedagogue was expected to keep the boy from physical and moral evil, and to accompany him to his studies and amusements. He approached his charge with commands and prohibitions, and in a sense with limitations of his freedom. All this was a means to an end, namely: that the boy might be trained for mature age. In a similar manner the law limited, restrained, re-proved, rebuked, and condemned us, revealing to our hearts the need of a Redeemer and Saviour. But when Christ was received by faith we entered a life of liberty. In the verses which follow the Apostle speaks of divine sonship and of its rights and privileges.

In the first place, it is shown that we become sons of God by faith in Jesus Christ (v. 26). This is one of the marvels of God's grace. By nature we were wayward, sinful, vile, rebellious, children of wrath; but through receiving Christ by faith, we have been made sons of God; and we have been made so, not by a legal process of adoption but by being born into the heavenly family. "As many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12, 13).

Next, he shows that the privilege of sonship is open to all (v. 27, 28). There is no distinction made as to race, social rank, or sex. Jew and Greek, bond and free, male and female may be brought into the same vital relationship with God through Christ. Under the old dispensation there was a "middle wall of partition" separating the Jew and the Gentile. But Christ has made both one by breaking down the wall, "having abolished in His flesh the enmity, even the law of

commandments contained in ordinances: for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:14-16). It matters not, therefore, what one's former position in life may have been, the moment he receives Christ by faith he becomes a son of God and belongs to the family just as much as the oldest saint.

Again, if one is in Christ he is of necessity of Abraham's seed; consequently he is also an heir, for unto Abraham and his seed was the promise made (v. 29; cf. Gen. 13:15 and Gal. 3:16). The argument resolves itself into this. If the inheritance belonged to the Galatians as a result of their faith in Christ, what advantage was to be gained by any legal observances? All things had already become theirs because they are Christ's, and Christ is God's (Cf. I Cor. 3:21-23).

In the first seven verses of chapter four Paul contrasts an heir in his minority with one who has reached his majority and uses it to illustrate the difference between Judaism and Christianity. He begins by saying: "Now I say that as long as an heir is a child, he in no respect differs from a slave, although he is the owner of everything, but he is under the control of guardians and trustees until the time his father has appointed. So we also, when spiritually we were children, were subject to the world's rudimentary notions, and were enslaved." (4:1-3, Wey.)

A son in infancy was for the time being treated practically as a slave. He was subject to others, and he did not have charge of the property which in a real sense was his own. Not until the son reached the age designated by the father would he be considered as being his own master and at liberty to manage his own affairs. "But the case supposed, we observe, is not that of a *dead* father, into whose place the son steps at the proper age. A grant is made by a father *still living*, who keeps his son in pupilage till he sees fit to put him in possession of the promised estate. . . . The father might

fix eighteen, or twenty-one, or thirty years as the age at which he would give his son a settlement, just as he thought best."

Israel under Judaism was in the childhood or servant stage (v. 3). The "tutors" and "governors" (v. 2) are practically synonymous with the "elements (rudiments) of the world" (v. 3), and represent the legal system under which Israel was schooled until "the time appointed" by the Father. They were "of the world" in the sense that they were temporary and only symbolic of the true and heavenly.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption (recognition, Wey.) of sons" (vs. 4, 5). God's "appointed time" had come. Israel had been under the elementary system long enough. It was the time which had been designated from eternity for Christ to come. Abraham and Moses both looked forward to this hour. The sins of Old Testament believers had been passed over in the forbearance of God in view of what Christ would do with them at the appointed time (Rom. 3:25). It was therefore necessary that God send His Son.

The words, "*His Son*," express Christ's relation to the Father and prove His deity. "*Made of a woman*," refers to His virgin birth and shows His humanity. This was a fulfillment of the first promise of the Saviour. He was to be "the seed of the woman" (Gen. 3:15). Isaiah predicted that He would be born of a virgin (Is. 7:14). It was absolutely necessary that He be thus born. Without His virgin birth He could not have been sinless. Had He not been sinless, He could not have offered Himself as an acceptable sacrifice for sin. But Christ was made under the law that by keeping it in all its details He might prove His sinlessness and His fitness as an offering for sin.

It was, however, just as important that He also be divine. Had He been a mere man, His sacrifice could have purchased only one man's redemption, for one soul is as valuable in God's sight as another. But since Christ was also divine, the sacrifice He made was infinite in value,

and therefore sufficient to redeem all
(Continued on page 15)

TRUE SPIRITUAL COMMUNION

(Continued from page 12)

of Unleavened Bread—to rest in the fact of being delivered from judgment and forget the *roasted lamb*, the bread of *holiness*, and "the bread of *affliction*." In reality, they never can be separated, inasmuch as God has bound them together; and, hence, we do not believe that any soul can be really in the enjoyment of the precious truth that "Christ our Passover is sacrificed for us," who is not seeking to "keep the feast." When the Holy Spirit unfolds to our hearts something of the deep blessedness, preciousness, and efficacy of the death of our Lord Jesus Christ, He leads us to meditate upon the soul-subduing mystery of His sufferings, to ponder in our hearts all that He passed through for us, all that it cost Him to save us from the eternal consequences of that which we, alas! so often lightly commit.

This is very deep and holy work, and leads the soul into those exercises which correspond with "the bread of affliction" in the feast of unleavened bread. There is a wide difference between the feelings produced by dwelling upon our sins and those which flow from dwelling upon the sufferings of Christ to put those sins away.

We need to look, very earnestly, to God to enable us to enter more deeply and practically into the sufferings of Christ, and into

The Application of the Cross

to all that in us which is contrary to Him. This will impart depth of tone, tenderness of spirit, an intense breathing after holiness of heart and life, practical separation from the world, in its every phase a holy subduedness, jealous watchfulness over ourselves, our thoughts, our words, our whole deportment in daily life. In a word, it would lead to a totally different type of Christianity from what we see around us, and what, alas! we exhibit in our own personal history. May the Spirit of God graciously unfold to our hearts, by His own direct and powerful ministry, more and more of what is meant by "the *roasted lamb*," the "*unleavened bread*," and "the bread of *affliction*."

The Field is the World

INSANITY AMONG THE NATIONS

With the memories of the World War still present, a morally bankrupt world prepares for another holocaust that threatens even greater destruction. The last treaty limiting naval armament is now scrapped along with a whole packet of peace pacts, covenants and treaties. When the United States, Great Britain and France failed to secure a satisfactory reply from Japan regarding her naval plans, the London Naval Treaty of 1936, which restricted armaments of these three powers, was abandoned.

More than one-fourth of the peoples of the world are already engaged in mortal combat. It is a sober day for thinking people and peace-loving masses. It only deepens the longing for a new order of things, when "swords will be turned into plowshares and spears into pruning hooks."

PAGANISM IN GERMANY

According to the *World Dominion I. S.*, the first "churches" dedicated to Germany's new religion have recently been inaugurated at three places in the province of Mecklenburg—Guestrow, Wismar and Doberan. Worship of the "holy German earth" the family and the race, and the adoration of Adolph Hitler and the ancestors of local families, are the chief features of the new religion. Herr Himmler's Black Guards and Herr Baldur Von Schirach's Youth are notably supporting the new religion. The buildings dedicated to the new religion are known as "Ahnenhallen" (halls of the ancestors).

MEETING OF INTERNATIONAL COUNCIL MOVED TO INDIA

The 1938 meeting of the International Missionary Council which was originally planned to be held at Hangchow, China, has in consequence of hostilities in China been transferred to India. It will be held in the Madras Christian College at Tambaram, sixteen miles outside Madras. The dates are 10th to 30th December, though the meetings may not actually commence until 13th December in order to allow time to prepare the college. It is expected that about 450 delegates will attend from Great Britain, United States, Canada, European countries, Afri-

ca, and the East. The theme of the discussion will be "The Church." Particular attention will be given to the problem of up-building the younger Churches of Africa and the East, and therefore the majority of the delegates will be native leaders representing these younger Churches.

PEACE BY THE SILENCE OF DEATH IN CHINA

The shadow of Japan's modern methods of warfare falls heavily and evilly on
(Continued on page 18)

GALATIANS

(Continued from page 14)

mankind.

The purpose of Christ's redeeming work was "that we might receive the adoption of sons." The word "adoption" means "the placing of sons." In regeneration we are given the nature of sons of God; in adoption we are given the position of sons.

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (v. 6). "The Old Testament saint had not the Spirit of sonship," says Dr. Scofield, "because he was a child, not a son; but because we are sons, we have received the Spirit of sonship, crying in our hearts, 'Abba, Father' (4:6). Adoption, again, is a word of position, not relationship. The word means literally 'placing as a son.' We are *born* sons, but the Holy Spirit indwelling the believer gives him the realization, the consciousness of his sonship."

By the conclusion reached in verse seven, it becomes evident that God's purpose in sending forth His Son was to redeem us from under the law in order that we might have the freedom and joy of sons in Father's house. Judging from the actions and attitude of many who claim to be Christians, we fear they are still slaves to the law and know little of the liberty provided for them in Christ. It must grieve the Father's heart greatly when He sees men continue to act as slaves when, at such awful cost, He made it possible for them to have the glorious freedom of sons.

With The Fellowship Circle

Miss Eleanor Haberling

of the class of 1918 in a recent letter speaks encouragingly of the work in South China. Thus far in that remote area they hardly know there is a war in China. It is in the extreme southeastern province, where the China Inland Mission is working. Though not affiliated herself with the C. I. M. she is working on one of its stations with a co-worker. The Lord has done much for her physically, thus enabling her to return to China last August. We did not hear from her for so long that we feared that she did not reach her destination, but she made the trip in safety and is now located at Ping Ka, Yunnan Province. She had hoped to get to the Bible Institute for a visit while in the homeland but on account of her health she spent almost the entire furlough in California. Since returning to China she had a dream that took her back to America. She woke up crying as if her heart would break, but when she was sufficiently awake to realize where she really was, her tears turned into laughter and she was so happy she could not sleep for a while. A true missionary spirit!

Miss Hannah Bracey, Class of '20

missionary to Angola, P. W. Africa, is reported in ill health. It is deemed best for her to return to the homeland. No definite word as to the date of her arrival is at hand, but prayer is solicited for her need that she may be able to come home.

Miss Lena Hossman

In the November issue of the Bible Vision, prayer was requested for a former student, Miss Hossman, who was critically ill. We are glad to report that God has answered prayer and she is much improved. In a recent letter she was full of praise to God for His goodness to her. She has gone back to Dayton, O., where she has been engaged in nursing.

Two More Grandchildren of Our Alma Mater

An eight pound son, Leon Henry, was born to Percy and Arvada Habegger Gould on Jan. 13, 1938. The mother was of the class of '30.

This announcement arrived recently and reads thus: Baby is here; It is a

boy. Arrived Jan. 29, 1938, 3:11 a. m. Weight 8 lbs. 11½ oz. Name, Howard Lynn.—Rev. and Mrs. Clinton Moser.

Mrs. Moser was Lynnwood Kurth, class of '33, and Mr. Moser graduated in '32. Rev. and Mrs. Moser are now in Lima, Ohio, where Mr. Moser is pastor of the Missionary Church.

Evangelistic Services

Scores were converted at revival services held at the Harvester Missionary Church of Fort Wayne with Rev. George Condit as the evangelist. Mr. and Mrs. Carl Parlee, both B. I. graduates, had charge of the singing. Mr. Condit has returned to his pastorate at Sterling, Kan., even though he has had a number of calls to an evangelistic ministry.

Miss Ruth Hawk and Miss Florence Cavender are busily engaged in special meetings in the Hollywood suburb of Ft. Wayne.

Clyde Haller

of the class of 1926 gave us a call on the evening of February 10 at Union City, Tenn., where he is engaged at present in a hatchery. On Sunday he helps in two Sunday Schools, one in the forenoon and the other in the afternoon. The one in the afternoon is in a poor district and the children are very needy. He has children's meetings with these little ones and we trust he will be able to bring many to the Saviour.

Elton Ulrich Killed by Accident

Mr. Elton Ulrich of East Peoria, Ill., suffered a tragic and fatal accident on February 7 while cleaning a gun. According to a description of the accident by his brother Arthur, he apparently dropped the cylinder, discharging a cartridge that struck him above the left eye. He was removed to the Proctor Hospital, where he died a few hours later without regaining consciousness.

The funeral service was held on the Thursday morning following at the Schmidt undertaking parlors with the Rev. E. F. Clauser officiating.

Mr. Ulrich is known to many B. I. students, having attended the school a few years ago. In 1929 he was married to Laura Mudd, who died about a year ago. One son, Richard, survives. The

(Continued on page 18)

Bible Institute News

THE INDIAN LEPER COLONY

The Mission Band audience was startled by stereopticon views of Indian leprosy Friday evening, February 11. Rev. and Mrs. Fiddler who are in charge of a leper colony in India presented their interesting work among the lepers. First, pictures of India's unsanitary conditions, and other causes of leprosy were shown. Then came the views of the buildings, the equipment, and the attendants. By the aid of close-up views of natives, Mr. Fiddler explained the disease of leprosy. He showed examples of both the skin and nerve types, and explained their actions on the body. The pictures graphically portrayed the detection of leprosy, its cure, and its one remedy.

After viewing many gruesome scenes, and seeing toeless and fingerless people, and others with horribly disfigured faces, we were glad to know that the dreaded disease can be cured by modern methods if it is found in time. But most of all, we rejoiced to know, as Mr. Fiddler emphasized, there are also many healings of the leprosy of the soul in this work. Several of the pictures showed besides healed bodies, faces with the smile of God upon them. Other natives will not be healed, but they are wonderful Christians. Mr. Fiddler pleaded for a consecrated doctor and a nurse to meet an urgent need.

MISSIONARIES FROM WAR-TORN LANDS

Dr. Hooper, scientist, lecturer, and returned medical missionary, addressed the chapel service on Friday morning, Feb. 14. His deliverances as a medical missionary during the recent Italian-Ethiopian war were graphically related. He also mentioned his remarkable conversion after becoming a surgeon and scientist, his call to Abyssinia after he was 61 years of age, and his founding of a leper hospital in Addis Ababa. His descriptions of the war and resulting conditions of carnage and death were realistically given. He informed us that no foreign missionaries are allowed in Ethiopia now with the exception of Italian Catholics. As a representative of the Sudan Inland Mission, Dr. Hooper presented a real chal-

lenge to young people for missionary work in adjacent territories.

On the evening of the same day Miss Minnie Hilty, an Institute graduate, and very recently returned from China presented equally interesting war pictures. Before showing stereopticon views of missionary work in China, she told of the effects of war on their missions in and around Shanghai. The Christian and Missionary Alliance with which Miss Hilty labors, has evacuated and lost all of its stations in the war district. However, she assured us that the cause of Christ is not lost in that area.

BIBLE INSTITUTE IS HOST TO DR. AND MRS. BULGIN

The Institute entertained Doctor and Mrs. E. J. Bulgin from Feb. 7-13. Doctor Bulgin has the distinction of having preached a State funeral sermon in honor of President McKinley and again for William Jennings Bryan. He was formerly a lawyer, was converted under Moody, and was for two years Moody's assistant. Mrs. Bulgin was a former music instructor in Bible Colleges. She favored the Institute with several vocal selections and with some of her own compositions. Dr. Bulgin spoke three times in the chapel services and three times in the "after-supper" devotions. His deep spiritual insight, his profound and brilliant thinking, his legal presentation, and his flashing humor were made a blessing to everyone.

LIGHT TOWER INAUGURATES SUBSCRIPTION DRIVE

"Stupendous," "Colossal," etc. Such were some of the rather inflated terms used by various staff members to describe the 1937-38 *Light Tower*. The '38 edition of our year book is being sponsored by the senior class. The staff is experienced, and with other things being equal, we are expecting an excellent *Light Tower*. Our year book will contain sixty-four pages. It will be bound in paper and leatherette covers, and sold at a popular price. It took various staff members nearly a whole chapel period to tell of the wonders of this edition. We are sure that you will want to enjoy them with us. Those with paper covers

will sell for \$1.00 and the leatherette for \$1.50. State your preference when ordering. Simply send your name and address, with the remittance, plus ten cents for postage, to Ruth Grant in care of the Bible Institute.

SIDE LIGHTS

Museum Bound—On a recent Wednesday afternoon, B. I. students hiked three miles across the city to visit the historic and educational Indian museum of Fort Wayne. Fort Wayne is rich in Indian lore and the history of the opening of the Middle West. We're not sure how everyone got back to school. At least most of the hikers did not walk back. After their long trek everyone enjoyed an informal buffet supper.

On Southern Tour—Our President, Rev. J. E. Ramseyer, and his wife are on a four weeks' tour through southern Tennessee.

Such Tactics—Announcement by the Mission Band President. "You will find the prayer leaders for next week posted on the bulletin board."

Featured—Lyon's Club—A men's quartet composed by Raoy Ramseyer, Gaylord Lehman, Joe Simonson, and Robert Baltzell, with Professors Weaver and Zahlout, were recently featured on a local Lyon's Club program at which Colonel Jenkins of the Salvation Army spoke.

His Father's Son—Professor Wiswell in an illustration in the Job class remarked, "I have a week old son. And his name is John. He is the Wiswell's second and was born February 1."

Musical Rest on B. I. Staff—Mr. Gerber, professor of voice, Mr. Weaver, piano instructor, and Mr. Zahlout, violin instructor, made a hurried trip to Detroit, Mich., where they played for a large banquet sponsored by the Detroit City Rescue Mission. Miss Mereda Amstutz, a B. I. student from Detroit, sang with Mr. Gerber.

WITH THE FELLOWSHIP CIRCLE

(Continued from page 16)

sympathies of the Fellowship Circle are offered to the bereaved family.

Miss Minnie Bowen

is a member of the class of 1911, and we find her address is still Hickman, Ky. While Miss Bowen was in the Bible Institute, the first school paper had its beginning and was called "The Monitor."

Miss Bowen was the editor. It was published once a week and read in connection with the Student's Missionary meeting each Friday evening. This paper was written by hand, but each issue was as neat and orderly as patient care could make it. A few copies of this paper have been preserved for reference. When Miss Bowen graduated the paper ceased, and for a few years there was no school paper.

When Miss Salome Schug was at the Bible Institute, the matter began to be agitated again, and the result was the "Fellowship Circle Bulletin." Miss Schug, class of '18, and Miss Dersie Quince, of '09, were on the staff and it ran for a number of years under this name. Last year the "Fellowship Circle Bulletin" was merged into the *Bible Vision* which is a combined Bible Institute and Fellowship Circle periodical. It aims to publish news of both present and former students and eagerly courts the interest of all.

The editor of this department will appreciate having each alumnus write in news of his present doings and activities. How many class letters are making the rounds? Let us know this and other items of interest.

THE FIELD IS THE WORLD

(Continued from page 15)

China. Twenty million people are estimated to have fled before the advancing army in the Yangtze valley alone. The horror and magnitude of such a situation, now that winter reigns over the land, can only be really pictured by those long resident in the district. It is stated on the highest authority that some of the richest and most densely populated agricultural districts have been bombed and invaded.

The destruction wrought by the conquerors is reported to be appalling beyond description—mile after mile of crops rotting in the fields, burnt out farms and villages, once prosperous *hsien* cities and towns empty, save for a few stray animals and corpses left lying about. All this and worse, in the face of Japan's repeated insistence that she is wholly bent on securing "peace to the Orient and peace in the world"! — **World Dominion Information Service.**

God Is Our Home

"The eternal God is thy dwelling-place (home), and underneath are the everlasting arms; and He thrust out the enemy from before thee, and said, Destroy" (Deut. 33:27, R. V.).

"The ETERNAL God is thy home."

A peaceful home, so free from care;
Confusion, worry, anxious thought
Ne'er find a welcome there.

"The eternal GOD is thy home."

A joyful home, my God is He,
My strength, my life, my joy, my song,
My all in all to be.

"The eternal God IS thy home."

A restful home; eternal arms
Support the weary, laden heart,
And shield from all alarms.

"The eternal God is THY home."

My own dear home; my safe retreat,
Where I may go, and shut the door,
And hold communion sweet.

"The eternal God is thy HOME."

Art thou at home? Where art thou,
friend?
He'll thrust out Satan from thy life,
And keep thee to the end.

Home, home, sweet, sweet home;

There's no home like th'eternal God.
There's no place like home.

—H. S. Miller.

THE BIBLE VISION

A Periodical For Christian Workers

A busy pastor in an Eastern city writes:

“I read the BIBLE VISION from cover to cover, and it gives me much usable material. A busy pastor needs something which he can assimilate quickly, and I find this true of the BIBLE VISION.”

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